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NOTES AND COMMENT

The term "American History" demands a word of explanation—the authors of that excellent *Guide to the Study of American History* tell us. "Using the phrase in its broadest sense," they say, "it would mean an account of everything that has ever happened within the Western Hemisphere." Such a definition is impossible, both on account of the vastness of the material and because of the different degrees of intrinsic importance of the various elements which necessarily go to make up such a history. The vital elements of the life of the people from the materials at hand are the background of the pictures the historian is to draw. Applying this criterion, they say, we can hardly speak of American history earlier than the discovery by Columbus, because the material is too scanty for anything more than an imperfect notion of feeble native communities, and a few far-away suggestions of earlier discoverers. Of human characters, of political devices, of economic development, of literature and of religion, in America before Columbus, we can know almost nothing: and what we do know has scanty instruction for us. If one were to divide the history of the Catholic Church in the Western Hemisphere into three parts:

- I. ANCIENT AMERICA (to 1125 A. D.),
- II. MEDIEVAL AMERICA (1125–1492),
- III. MODERN AMERICA (1492–1917),

the question would naturally arise whether the information we possess for the first two of these periods is as scanty as most American historians believe. The year 1125 which separates the two divisions falls within one of the brilliant periods of the Church's activity, and the creation of the first American See—that of Gardar, in Greenland—in that year would postulate an active Catholic life here for at least a half-century before the coming of Bishop Arnold to his diocese. It can be admitted that our knowledge of the period we have called *Ancient America* must always be imperfect and faint. We have very few sources to build a narrative upon, but what little we possess is for that reason all the more valuable.

It is impossible to find one's way with surety through the tangled pathways of legends into a demonstrable history of how much was really known in Greco-Roman times of the fabled Continent. Light begins to break only when we are well on into Carolingian times, when a sturdy colony of Norsemen had settled Iceland. One echo of that day is the unsuccessful attempt of the Irish monks to convert the Icelandic Republic. The famous legend of St. Brendan, whose island is to be found in the earliest maps of the New World, has a standing place in American history, and is still capable of much study. The *Navigatio Brendani*, as can be seen by referring to Hardy, is one of the most numerous of all medieval manuscripts, thirteen copies alone existing at the Bibliothèque Nationale of Paris. The whole story is nebulous, but when we reach the year 834, we have an authentic American document—the Bull of Pope Gregory IV, under date of May 21, of that year, giving to the Archbishopric of Drontheim jurisdiction

over Sweden, Norway, Iceland and Greenland. At the end of the tenth century—the conventional date is 1000, Lief the Lucky, the son of Eric, who had discovered Greenland, became a Christian, and he is said to have brought out the first priest to that country. Between this time and the date we have arbitrarily chosen as the dividing line between Ancient and Medieval America, the growth of the Church in Greenland is well attested by the ruins which still bear witness to a high state of society. The *Sagas* are not the only sources we have for the history of the voyagers who went out to Greenland, Vinland, and Markland between the years 1000 and 1347. Reeves has published the *Sagas* relating to these voyages in the *Finding of Wineland the Good* (London, 1890), and Rafn, in his *Antiquitates Americanae*, gives a good description of all the alleged monumental sources that exist for the Norse history of what is now the United States.

For the ecclesiastical history of the Norse Church in America, there are first the documents from the papal archives, and such sources as Adam of Bremen's *Gesta Hammaburgensis Ecclesiae*, which will be more easily found in the *Monumenta Germaniae Historica* (Scriptores, Vol. vii). The first Bishop—Eric Upsi—bore the title of Bishop of Greenland, but his successors are known as Bishops of Gardar. The See of Gardar was erected in 1125 (the date is sometimes given as 1154), and with it begins what might be called the Medieval Epoch of American history. Of the long line of Bishops who ruled this See, we have all the names, but only a brief history of about fourteen prelates of this first American Church. Under Bishop Olaf (1246–1280), Peter's pence was introduced into Greenland, and was paid in walrus teeth, whalebones and furs. During the time of Bishop Alfus (1366–78), the Skraellings or Esquimaux began a series of raids upon the Greenlanders and from that date the Church there begins gradually to decline. The last Bishop known to have resided in Greenland was Bishop Andreasson, who performed a marriage in the Cathedral of Gardar in 1409. In 1448, Rome commissioned the two bishops of Iceland to restore religion in Greenland, but for some unknown reason this Bull remained ineffective for a half century. The Greenland Catholics were in a pitiful condition for want of a priest, and they appealed to Innocent VIII (1484–1492) to send them a missionary. The only memorial of the faith, they told him, was the corporal used in the Holy Sacrifice of the Mass by the last priest a century before, and around this they often gathered for worship. Moved by their petition, Alexander VI appointed a Benedictine monk, Mathias, to the See of Gardar. He had been nominated by Innocent VIII. It is in the Bull of Mathias' elevation to the See of Gardar that we learn much concerning the condition of the Church in Greenland. This is the last historical notice we have, and it is significant that the date of the Bull, 1492, marks the dividing line between *Medieval* and *Modern America*.

The student of the Greenland Church has a variety of materials at hand for his research work, with many interesting by-products to handle, such as the

recently discovered Kensington Rune Stone (1898). But the principal collection—one cannot say, at his disposal, for only twenty-five copies were printed—is the Heywood series—*Documenta Selecta e Tabulario Secreto Vaticano quae Romanorum Pontificum erga Americae populos curam ac studia tum ante tum paullo post insulas a Christophoro Columbo repertas testantur Phototypia descripta*—(Typis Vaticanis *vinginti quinque* exemplaria ita sunt adornata ut illustrioribus tantum bibliothecis distribuerentur, 1893). One of these twenty-five copies was presented to Cardinal Gibbons and is now in the Library of the Catholic University of America. Of the twenty-three documents it contains, numbers 1–10 relate to the See of Gardar in Greenland.

1. Litterae Innocentii III datae die 13 m. febr. 1206 archiepiscopo Nidrosiensi.
- 2–5. Ioannis XXI die 4 m. decemb. 1276 eidem archiepiscopo.
- 6–7. Nicolai III diebus 31 m. ian et 9 m. iun. 1279.
8. Martini IV die 4 m. mart. 1282 archiepiscopo Nidrosiensi.
9. Nicolai V die 20 m. sept. 1448 episcopis Islandiae.
10. Alexandri VI paulo post an. 1492.

The scarcity of this collection is somewhat obviated by the reprints given in the *Catholic University Bulletin* (Vol. ii, 1896, pp. 503–14). The first letter is that of Innocent III to the Archbishop of Drontheim conferring metropolitan jurisdiction on that See; the next four documents (2–5) are from the chancery of John XXI and treat of the collection throughout Scandania and its dependencies of the tithes for the Crusades. Two letters of Nicholas III (6–7) touch on the same topic, as does also the letter of Martin IV (8) to the Archbishop of Drontheim. The letter of Nicholas V (9) to the Bishops of Skalholt and Holar bear witness to the sad decline of the Catholic faith in Greenland. The last letter, that of Alexander VI (10), describes the pitiable condition of the faithful in Greenland and speaks of the coming of the Bishop-elect, Mathias of Gardar. These letters together with other documents published by Jélic in *L'évangélisation de l'Amérique avant Christopher Colombe*, in the *Compte-rendu du Congrès Scientifique internationale des Catholiques*, Paris, 1891, form the source-material for a detailed study of the Church in *terra Gronlandiae*. Translations of these documents will be found in De Roo and De Costa. The link binding the Church in American Scandania to the Spanish discoveries of the fifteenth and sixteenth centuries may be found to be the alleged voyage of Columbus to Iceland some ten years before 1492.

In a future issue of the CATHOLIC HISTORICAL REVIEW, these ten documents with translations of the same will be reprinted. They deserve to be better known and to be in the hands of all American historical students.

The Rev. John G. O'Hara, C.S.C., recently ordained in Indianapolis by the Right Rev. Joseph Chartrand, Coadjutor-Bishop of Indianapolis, has returned to the Catholic University, where he is pursuing a course of South American history under the direction of the Rev. Peter Guilday, Ph.D. Father O'Hara,

before his entrance into the Congregation of Holy Cross, was secretary to the American Legation in Buenos Ayres, and later taught for several years Spanish language and literature at the University of Notre Dame, Indiana. Father O'Hara has taken up for his special work a volume of *Readings in Latin American Church History*. His tentative plan shows the scope of the work:

READINGS IN LATIN AMERICAN CHURCH HISTORY (1492-1840)

INTRODUCTORY;

PERIOD OF DISCOVERY (1492-1519)

1. Missionaries who accompanied first explorers.
2. Missions established.
3. The Church as protector of the Indians.

PART I

PERIOD OF CONQUEST (1519-1580)

Chapters I-VII: Conquest of Mexico, Central America, Nueva Granada, Venezuela, Peru, Chile, R. de la Plata.

Topics: number of missionaries; place of origin; centers of operation; doctrina and Baptisms; efforts to civilize; explorations; writings.

PART II

COLONIAL ESTABLISHMENTS (1534-1781)

Chapters I-IX: Mexico, Nueva Granada, Guatemala, Venezuela, Peru, La Plata, Buenos Ayres, Chile, Cuba, Brazil, Santo Domingo.

Topics: Royal patronage; establishment of sees; relations of Church and State; ecclesiastics as civil rulers; salaries of Bishops and priests; allowances for monasteries; parishes; monasteries; hospitals; mission work; education, universities, seminaries, primary schools, useful trades; exploration; printing; science; laws; encomiendas and mitas; the Inquisition; American Saints.

PART III

RISE OF THE INDEPENDENT STATES (1781-1840)

Chapter I: The Expulsion of the Jesuits.

II: The Church and the Revolution.

III: Expulsion of the missionaries by Bolivar and Rivadavia.

A Syllabus of Latin-American History, by William Whatley Pierson, Jr., Ph.D., a recent publication from the University of North Carolina, consists of an outline and reading lists for the study of the economic history of the countries south of the Rio Grande. It is intended as a guide to lectures that must take the place of the non-existent text, and its author's apology is that "the diplomatic, political, and economic importance of Latin America has made of prime importance a thorough study and a sympathetic understanding of its past history and institutions. One must regret that the author has confined himself so largely to superficial studies in English in his reading lists, since it

seems reasonable to expect even undergraduate students of Latin-American history to have a knowledge of Spanish. In a narrow selective list a scholar would hardly expect to find the hurriedly written travelogues of Koebel and Enock, Mrs. Wright's picture albums, and Aker's *History of South America*, and it is now customary to view with suspicion the cooperative-plan productions of Lea and Hubert Bancroft. Serious reference to Speer's *South American Problems* or Blakeslee's *Latin America* is hardly conceivable. Mr. Moses has done some very honest work on Latin America, but in his last and most pretentious work, *The Spanish Dependencies in South America*, he has lost a chance for a splendid critical study. The earlier work of E. G. Bourne, *Spain in America*, is much more satisfactory. Chapter XX of this work, by the way, should be familiar to all Catholics, whether or not they are especially interested in South America. Those unable to read in the original Dr. Koch-Grünberg's *Zwei Jahre unter den Indianern* will, by reading the English review of that work in the *Bulletin* of the Pan American Union for October, 1911, be saved the perusal of Savage-Landor's two ponderous volumes, *Across Unknown South America*, recommended by Dr. Pierson. One looks in vain for any references to Dobritzshoffer, Funes, Charlevoix, Rosales, von den Steinen, Acosta, Figueroa, Padre Simon, Tschudi, Father Zahm, Larrabure y Unanue, La Condamine, Oviedo y Baños and hundreds of others who were scholars and keen observers.

It might be suggested, too, that if the purpose of Dr. Pierson's course is to instil in his pupils respect, and not mere patronizing sympathy, for their Latin-American contemporaries, he will do well to divide the course more evenly between the three hundred years of colonial life and the one hundred years of independence. It is easy to exaggerate the importance of this latter period, but for a proper understanding of the non-political element of Latin America—the great Catholic business and land-holding population—one must study their culture at its source, in the long period of colonial administration. The University of North Carolina is to be congratulated on its earnest endeavor to solve the Latin-American problem, but it should be careful to go to the sources, and not to muddled or poisoned streams.

Dr. Pierson's recommendation to the students of the University of North Carolina of Arnold Henry Savage-Landor's *Across Unknown South America* (Boston, 1913) suggests that the historical and ethnographic value of this work should be better known. Col. Theodore Roosevelt, in *Through the Brazilian Wilderness* (Appendix A, p. 347), quotes a letter from his learned Brazilian companion, Colonel Rondon, in which the latter states: "I can guarantee to you that in Brazil Mr. Landor did not cover a hand's breadth of land that had not been explored, the greater part of it many centuries ago."

The *Pastoral Blatt* of St. Louis is celebrating its fiftieth anniversary. In a retrospect of its activity during that period, Father Holweck strikes an eloquent note:

Mit dieser Dezembernummer schliesst das Pastoralblatt seinen fünfzigsten Jahrgang. Fünfzig Jahre! Das ist ein schwerwiegendes Wort für eine deutsche Monastsschrift in fremdem Lande, oder besser, in einem Lande, wo die deutsche Sprache ausländisch ist. Fremd ist sie nicht, die deutsche Zunge, denn sie ist in diesen 50 Jahren gesprochen worden und wird heute noch gesprochen in jedem Staat der Union, vom Hudsonfluss bis zum Puget Sound, vom Obersee bis zum Rio Grande. Nach dieser fünfzigjährigen, mühevollen Wanderfahrt muss der Schriftleiter stillstehen, aufatmen, sich trotz der rauhen Novemberluft den Schweiss von der Stirne wischen und prüfend rückwärts schauen und vorwärts."

Then follows the historical life of this important journal the past fifty years. It is indeed an admirable record, and we join with him in his pious wish: "Möge der hl. Franz von Sales in den Gebeten, die er Gott dem Herrn für seine Schutzbefohlenen von der katholischen Presse darbringt, bei diefer Jubelfeier auch des Pastoralblatts gedenken." We bespeak for the *Pastoral Blatt* a hearty welcome in every clergy house where the Catholic glories of the Fatherland are still loved and imitated.

Dr. Condé B. Pallen has placed the entire Catholic Church of the United States under a debt of gratitude to himself by his edition of Andrew J. Shipman's *Life and Writings*. Andrew Jackson Shipman was born at Springvale, Va., October 15, 1857. His boyhood witnessed the troubled years of the Civil War. Educated at Georgetown, where he became a Catholic, he later took up journalism, and through an accidental meeting, was inspired to begin the study of the eastern European languages. How he mastered the difficult Slavic tongues and how he became the logical spokesman of the Catholic Slavs before the hierarchy of the country are well told by Dr. Pallen in the biographical sketch which precedes the edited articles of Shipman himself. He died on October 17, 1915, and from the many Resolutions on his death, from Ruthenian societies, from hospitals and colleges, and from the New York State Board of Regents, it can easily be seen what a large share he occupied in the Catholic lay apostolate of New York City. One of his most important articles is that entitled *Catholics of the Eastern Rites in the United States*, in which he describes the principal Catholic peoples in this country who use the Greek Rite:

1. RUTHENIANS, who use the Greek Rite in the ancient Slavonic language.
2. MELCHITES, who are Syrians, who use the same rite in the Arabic language, or who use Arabic or Greek interchangeably.
3. RUMANIANS, who use the Greek Rite in the Rumanian language.
4. GREEKS, of Constantinople, Syria, Greece and lower Italy and Sicily, who use the Greek Rite in the original Greek language.

Other articles in this Memorial Volume treat of these different branches of the Eastern Churches and together they form a complete introduction to a difficult subject.

German Settlers and German Settlements in Indiana, a Memorial for the State Celebration, 1916, by Dr. Fritsch, of Evansville, Ind., is an interesting brochure

on the part the Germans and those of German descent have taken in the up-building of that State. Dr. Fritsch divides his little volume into eight chapters, dealing with the early Settlers of Indiana, the town of New Harmony, the center of the German population, the Germans in the Civil War and Reconstruction periods, and the German pioneers in the learned professions. Occasional mention of Catholic Germans occur and from the tone of the book, we are certain that had Dr. Fritsch known better the Catholic history of his State, the Catholic pioneers and their posterity would have been treated as sympathetically as he has dealt with their non-Catholic brethren.

In a paper read before the Historic Spots Committee of the Daughters of the American Revolution, Washington, D. C., Miss Mary Louise Conrad gave her audience a sketch of the history of St. John's Church, Forest Glen, Md. This famous church, which has been called the Bethlehem of the faith here in the East, was founded by Father John Carroll in 1774. It was the center of a vast mission field, and was known as Rock Creek Mission. It was from Forest Glen that Father John Carroll went to join the Commissioners appointed by Congress to consult with the Canadians in 1776; and he was still pastor of the little church in 1784, when he received his appointment as Prefect Apostolic of the Catholic Church in the United States. The second church in Forest Glen was rebuilt in 1850, and in 1893 the present fine structure was erected. The present pastor, Father C. O. Rosensteel, has expended considerable care in the restoration of the old cemetery, and has collected all the sources available for the history of his celebrated parish. He possesses the Missal used by Carroll, the high altar of the first church, on which Father Carroll said Mass, and a chalice of that period. It is regrettable that no National Catholic Museum exists for such unique relics as these.

An Index of the *American Catholic Historical Researches* (Vols. i-xxix, July, 1884, to July, 1912) has been published by the Society.

The following letter to one of the Editors from Señor Santiago Montero, one of the special research workers of the Archivo General de Indias, of Seville, will be welcomed by all who wish to pursue *a longe* their investigations in that great collection of American historical sources:

Sevilla, 15 de noviembre de 1916.

Muy señor mío:

Como investigador español que soy en este Archivo General de Indias donde hasta el día de hoy llevo catalogados 15.823 documentos referentes a la Historia de la América Latina le ofrezco mis servicios en el mismo garantizándole desde luego la buena calidad del trabajo por la escrupulosidad y esmero con que se llevan a cabo los que bajo mi dirección se realizan. Mis condiciones puede verlas en el pliego adjunto.

Le agradeceré que nunca me dirija la correspondencia al Archivo General de Indias sino a Calle Abades no. 16 donde tengo me domicilio y en espera de sus gratas ordenes quedo de V. afmo. s.s.

q.e.s.s.

Santiago Montero.

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Santiago Montero.

Sevilla, 15 de noviembre de 1916.

With the appearance of the 1917 edition of *The Official Catholic Directory*, attention ought to be called to the fact that one hundred years have elapsed since the issuance of the first Directory, for in 1817 *The Laity's Directory to the Church Service* was published and sold in New York by Matthew Field at his Library, 177 Bowery, within a few doors of Delancey Street. A short history covering the appearance of Catholic Directories since 1817 will be found in the editorial foreword which follows the title page of the 1917 issue.

According to the Centenary Edition of *The Official Catholic Directory* there are 17,022,879 Catholics in the United States (not including our island possessions). With sixty-four Archdioceses and Dioceses reporting increases, four showing decreases, thirty-three Archdioceses and Dioceses making no change in the population figure, the increase in the number of Catholics during the year 1916 is shown to be 458,770. It must be remembered in this connection, however, that the great Archdioceses such as New York, Chicago and Boston do not take a new census each year.

The Proceedings of the Massachusetts Historical Society (Vol. xlix, October, 1915, to June, 1916) contain many items of interest to Catholic students of history. William Roscoe Thayer contributes a *Memoir of Lucien Carr* (1829-1915) who will ever remain of the glories of St. Louis University. Professor Haskins writes a sympathetic and satisfying *Memoir of Charles Gross* (1857-1909). He says:

"Throughout his life Gross was a tireless seeker after knowledge. He had a remarkable power of intense and sustained work, and he never spared himself. His love of study for its own sake appeared in his college years, when his room-mate regularly left him at his desk at night and found him there in the morning. His interest in history, likewise, declared itself at college, and after he had laid his foundations under such European masters as Pauli, Bresslau, and Monod, he devoted himself single-heartedly to the advancement of historical learning by research and teaching. As the field of his special interests he early selected the history of English institutions in the Middle Ages, and, like his friend Liebermann, also a pupil of Pauli, he brought the critical and systematic methods of continental scholarship to bear upon the vast and comparatively unexplored resources of the English records. He had the advantage of some years of work in the British Museum and Public Record Office before he took up academic duties in America, and he used every subsequent opportunity to return to these hunting-grounds, as well as to utilize the valuable collection of books which he gathered about himself in the Harvard library. He avoided no subject because of its difficulty or obscurity, and shrank from no labor which his investigations might demand, so that his works are models of thoroughness and accuracy; but he also brought to his studies qualities of insight, balance, and perfect lucidity of thought and statement which made him an acknowledged master in his profession. Among English historians he chiefly admired Maitland, most of all for the flashes of intuition and inspiration which he found wanting in himself; but if he lacked something of Maitland's brilliancy, he was not inferior in the sureness of his judgment or the solidity of his learning."

Gross' best known work is the *Sources and Literature of English History from the earliest Times to about 1485*, published in 1900, "which at once took rank as an indispensable instrument of investigation and an unsurpassed example of bibliographical workmanship." It became in reality the model of all bibliographies for the modern period.

With the March number (1917), the *Mississippi Valley Historical Review* completes its third year and in that time has fully demonstrated its value to every student of history not only in the valley but throughout the United States. It is the official organ of the Mississippi Valley Historical Association and is published quarterly under the direction of Clarence W. Alvord, Ph.D., Professor of History in the University of Illinois. The Mississippi Valley Historical Association was organized at Lincoln, Nebr., in 1907 through the efforts of the late Clarence Sumner Paine, who served as its secretary and treasurer until his death in 1916. He was supported in his work by the best known historians of the middle west. The Association has had a rapid growth and is destined to accomplish a great work. It has a field of the most romantic interest and a mission of the greatest importance to the history of the United States. This organization calls together in its annual meetings the active workers from all the states in the Valley and offers an opportunity of forming useful acquaintances and of participating in the discussions of problems that are of common interest. It is doing an important work in organizing, directing and carrying out the gathering of materials for a history of the Mississippi Valley, and this work can only be done by an Association thoroughly acquainted with the region. There is a vast field of Catholic History in the Valley and the Catholic clergy and laity should lend their efforts toward making this Association a powerful and influential organization.

From the Hollywood Junior College (Los Angeles, Cal.), comes a well-written booklet by Juliet Green, entitled *Relations between the United States and Great Britain (1776-1915)*. It covers the numerous points of conflict between the two governments from the Treaty of Peace of 1783 down to the latest protests of President Wilson against the use of the American flag on British ships.

The *Content of American History as taught in the Seventh and Eighth Grades* is the joint work of Drs. Bagley and Rugg, of the University of Illinois. (University of Illinois Bulletin, Vol. xiii, No. 57, Bulletin No. 16 of the School of Education, Urbana, 1916.) It is an attempt to make an investigation of the "minimum essentials" of elementary geography or history. For purposes of comparison some twenty-three books were chosen at random as forming a basis of an analytic study of their respective volumes. One significant result of this analysis is the decline of any tendency to draw explicit moral lessons from historical events, in the histories published since 1890. The gradual change from the old-time emphasis upon political and military history to present-day economic and industrial history is described with a wealth of statistics, presented in an unusually pleasing way.
